

some little poem or some other good thing he has cut from the papers, and you know how fond she is of such things. In the letter she got to-day, he sent a poem about 'Trust,' and she said it did her so much good she was more willing than ever to put her hand in God's hand and let him lead her. Then she showed me a little box, with a good many scraps in it that Rob had sent to her; and she said since she had been obliged to give up the religious paper she had taken for years, she just reads over and over those clippings Rob sends her, and now some of them are getting quite worn. I thought, if you'd let me, I'd fill that big new scrap-book about half full with my clippings, and give it to Mrs. Stiles, and she could have the other half for those she gets from Rob Mason. It wouldn't be much to give to some folks, but she thinks so much of these things, and she misses her paper so."

Uncle Jacob had come in from the barn while Nelly was eagerly making her plan known, and as she stopped for her mother's approval of it, which she felt sure would be given, he said:

"We'll all put in the whole evening, Nelly, on that scrap-book, and if we find good things enough we'll fill the book full. I guess Mrs. Stiles ought to have a scrap-book just for those things Rob sends her. We'll get it for her in some way."

No household in the land could have been happier that evening than were the Warrens. The table was left standing in the middle of the room after the supper dishes were cleared away, and about it were gathered Mr. and Mrs. Warren, Uncle Jacob, and Nelly, all interested in filling the scrap-book. Nelly brought the book and her little box of clippings; Mrs. Warren brought out another lot of scraps which had been accumulating for several years; while Mr. Warren brought down from an old chest up stairs a pile of old papers which had been laid away months before, "because it seemed too bad to destroy such papers." From the scraps already cut, Mrs. Warren and Nelly began at once to make selections and to paste the chosen ones in the book, while Mr. Warren and Uncle Jacob searched the papers for such tidbits as they all knew would delight the heart of their unfortunate neighbor.

It was late when the book was filled, "but it's been a good work for us," remarked Uncle Jacob. "I've got hold of some thoughts myself to-night that I guess will help me to be a better man. This work's done me good, Nelly, if it never helps anybody else."

The next morning Mr. Warren and Uncle Jacob went down to the village, and when Nelly came in from school in the afternoon she saw on the table three new scrap-books. "This one is for Mrs. Stiles to use as she may wish; that one Uncle Jacob bought for his own use; and the other father bought for you," explained Mrs. Warren.

When Nelly took the two scrap-books to Mrs. Stiles's poor little home the good lady had gone to a neighbor's house to tea, so she wrote a note, and left it with the books just inside the door. When she returned from school the next day the following note awaited her:

DEAR NELLY:—How did you know I have been hungry for weeks for just the things you brought me last night? I can't thank you, but the Lord will repay you in some way, for I am sure he considers it a gift to himself. May he in all your sorrow send you comfort as you have comforted me. Come and see me very soon.

Your loving friend,
CAROLINE STILES.

"I think," said Nelly, as she refolded the note, "the Lord has taught me that I must not wait to do some great thing for him, but that he is pleased and honored when I give willingly and cheerfully such as I have."—*S. S. Times.*

"JESUS WILL BE SO VEXED."

It was a wet Sunday evening, and the girls at Mrs. Benedict's large school were prevented by the rain from going to church. Most of the elder ones were gathered in the library with their favorite governess, talking and singing hymns. But one who should have been among them chose to sit alone in the dark, cold school-room, which was never used on Sundays. She had what she called "one of her jealous fits," and felt too cross and wretched to join the happy party in the library.

At last, however, she went into a classroom, where all the little ones had gathered, and having settled herself moodily in a

corner, went on brooding over a fancied slight from her much-loved friend, the head mistress, and determining to show her resentment for the same by keeping away from her and treating her very coldly. Poor foolish girl! she was not only hurting her friend, who really loved her, but was making herself utterly wretched!

Presently there was a stir among the little ones; they were going to bed, and one, who was the particular pet and darling of this elder girl, came to her for a "good night" kiss. At once she saw the cloud on her friend's face.

"Ella, darling, what is the matter?"
"I am very unhappy," was the answer.
"But why?" persisted the child.
"Because I have quarrelled—at least, I am cross with some one."

"Who is it, darling; any one you love?"
"Yes," was the reluctant answer; for the elder girl felt a little ashamed of herself while those little clinging arms were round her neck.

"Oh I am so sorry! do make it up."
"I can't, Kittie; I am too angry."

The little arms clasped closer round her as Kittie whispered, "But Jesus will be so vexed if you don't. He wants you to. Please promise you will make it up to-night."

"I can't promise, Kittie. I will try; good night, little darling."

Left to herself, Ella thought over the child's last words, and presently, when the friend to whom she was behaving so badly came to her, and, kneeling down beside her, tried to win her back to good temper, Ella's bad resolutions melted away, and in the morning she could say to her little friend, "It is all right, Kittie; I told her I was sorry, and it is all over now."

But I doubt whether it would have been "all over" (for poor Ella's jealous fits lasted for several days) if it had not been for the loving warning, "Jesus will be so vexed."

Very few words, dear children, and very simple, but they did more good than I can tell you. Will you not try what a few loving words about the Lord Jesus will do for those around you?

And when you are tempted to do wrong things yourselves, remember Kitty's whispered words, "Jesus will be so vexed."—*The Christian.*

THE MARK IN THE FOREHEAD.

BY MRS. J. E. M'CONAUGHY.

When a Hindoo rises in the morning, he first of all prays to his God, and the exercise is not over in a minute or two. He takes time for his devotions, such as they are. Then he puts the mark of his god on his forehead. If he belongs to one great party he makes three rays of paint on his forehead; if to the other, he puts ashes upon it, and a black spot in the centre. Then when he goes about his daily affairs every one knows what god he worships.

There is something suggestive to Christians in the practice of these pagans. Shall we give less time in the morning to our God than they to their stocks and stones? If our closet hour was more regarded, would not his mark be plainer in our foreheads? Would not our daily life show that we had been with Jesus in the morning? When we walk through a garden, and gather our hands full of clove pinks and damask roses, no one needs to ask us where we have been. There are some whose lives seem to breathe a constant perfume from the garden of spices, and often they are very lowly ones here on earth. Sometimes, like the sainted Mrs. Doremus, they have wealth and high position. This high honor is accessible to all, of any rank or station, but it is attained by each in the same lowly way. The spirit of devotion is the daily breath. Communion with God can make the face glow, as did Moses' when he came down from the mount.

Sometimes you will hear surprise expressed that such a person is a member of the church. "I should never have suspected it," says one who has had dealings with him. The mark in the forehead was thought to belong to quite another party. It is generally taken for granted by those without, that if one is a Christian, his life should show it. When he does not, he is regarded much as a soldier would be who is not true to his colors. But that is a small consideration compared with that which the Lord places upon him. Those who have not "the

marks," as they go about among men, will hear at the last the cold declaration, "I never knew you."—*S. S. Times.*

TAMIL TRACT.

A Christian native in South India has written a tract for circulation among his heathen countrymen, referring to the kindness of British Christians in relieving the people in time of famine. He says:—The very same good Christian people who sent the missionaries to do your souls good, showing you the worthlessness of idols and the true way to Heaven, as soon as they heard of our distress collected thousands of rupees, which they sent to missionaries to expend in buying clothes and food for us. Thus, you see, O friends, who have been our benefactors. They have not looked upon our faces. They have not seen our distress. They are not of our race. They do not worship our gods or attend festivals like ours. Why did they pity us? Why did they pour out their charity upon us, strangers? It was because their Bible bid them have such a mind; because their God and Saviour taught them to do so by His example, when He was incarnate. They did not give this great charity in the famine to bribe you to become Christians. They did not ask what your religion was before giving it. They did not require you to become Christians in order to obtain it. They distributed it through Christians and heathens. They desired to do us good and to remove our hunger. As the fruit, so is the tree. Behold some of the fruit of their holy religion, and judge you of the tree. If this religion has been so good for them, changing their cruel disposition and making them powerful and prosperous, generous and pitiful, will it not be good for us also? Listen, at this time many of the Hindus living in Tinnevely, near to the Christians, have waked up to consider all that this religion has done now for the people in the famine, and, in years past, for villagers who have become Christians; and they say, "It is better that we too become Christians. Our children should learn, our wives should improve." More than 20,000 people of all castes, in more than 200 villages, have within a few months thus broken their idols, and begun to worship their Creator and Saviour, Christ Jesus; and in Arcot and Canara many more have done likewise. Note well, O friends, this statement which I have now made to you. Consider among yourselves whether the religion which has done these things is a good religion or not. Judge for yourselves whether you should not embrace it, that your children and you may enjoy its benefits also.—*Word and Work.*

HOW TO SETTLE A DISPUTE.—Two Illinois deacons turned some calves loose in the same pasture. Two of the calves happened to be so much alike that no man could tell one from the other. One of these two disappeared. Each deacon thought the remaining calf his own. At last one of them sold the calf, and the other one insisted that it was his calf, and that the proceeds should be paid to him. There was a stormy dispute between these two deacons, and each threatened to go to law against the other. After letting the breeze blow awhile, they concluded to refer the matter to the minister, with power to make a satisfactory settlement. The minister advised them to put the \$16 which the calf had sold for into the missionary treasury, and assured them that if they had any doubt in their minds as to which of them it was who was giving the money, the Lord knew all about it, and he would settle it justly and equitably. The Board of Missions got the \$16 and entered it "calf money." The deacons were happy over it, and the minister was pleased to have been the means of settling what might have ripened into a congregational squabble and split the church in pieces.—*Ex.*

WE ARE always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We do not see each other's whole nature.—*Geo. Elliot.*

MERE BASHFULNESS without merit is awkward; and merit without modesty, insolent. But modest merit has a double claim to acceptance, and generally meets with as many patrons as beholders.—*Adison.*

Question Corner.—No. 11.

BIBLE QUESTIONS.

121. How long did Moses remain in the land of Midian, where he fled after smiting the Egyptian?
122. What men refused to give food to fainting soldiers?
123. Where is the solemn warning, "Be sure your sin will find you out"?
124. At what place did the Israelites first encamp when they entered the promised land?
125. What city was it in which there were six score thousand persons who could not discern between their right hand and their left?
126. Who killed Zachariah, king of Israel, and usurped his throne?
127. Who was the father of Rebekah and what relation was he to Isaac?
128. Who was prophet in Israel after the death of Samuel?
129. Which of the spies sent into Canaan belonged to the tribe of Judah?
130. What verse in the New Testament contains all the letters of the alphabet except K?
131. What prince of Israel was lame on both his feet?
132. Where does the word "girl" occur in the Bible?

SCRIPTURAL ACROSTIC.

1. From what mountain height, 'mid smoke and flame, Jehovah did His righteous law proclaim?
2. To what two worthies, this blest boon was given, Escaping death to pass from earth to heaven?
3. What rebel received this fearful doom,— The opening earth became his living tomb?
4. What fitting title does our Saviour wear, In which He shows His tender love and care?
5. In whose posterity, by all confessed, Shall all the nations of the earth be blest?
6. What fruitage shadows forth the blood divine, Whene'er we drink the sacramental wine?
7. Now at what village, desolate and sad, The two disciples were by Christ made glad? He blessed the bread when seated at the board, Their eyes were opened and they knew their Lord?

In these two words see the sole reason given, Why Jesus left His glorious home in heaven.

ANSWERS TO BIBLE QUESTIONS IN NO. 9.

97. Agabus, Acts xi. 28.
98. Solomon, 1 Kings viii. 51; Jeremiah xi. 4.
99. Elisha, 2 Kings vii. 1.
100. The house of the rolls, Ezra vi. 1.
101. At Antioch by Paul and Barnabas, Acts xiv. 26.
102. Nebuchadnezzar, king of Babylon, and Zedekiah, king of Judah, Jer. lii. 4.
103. After the captivity, Neh. viii. 17.
104. Hezekiah, 2 Kings xx. 4.
105. Uziah, 2 Chron. xxvi. 20.
106. By Moses to Hobab, Num. x. 29.
107. Seer, 1 Sam. ix. 9.
108. Amalekites, Ex. xvii. 8, 13.

ANSWER TO SCRIPTURE ENIGMA.

"COUNSELLOR."—Isaiah ix. 6.

1. Cedar—1 Kings vi. 15.
2. Oak—Genesis xxxv. 4.
3. Urijah—Jeremiah xxxvi. 23.
4. No—Jer. xlvi. 25; Ezek. xxx. 14-16; Nahum iii. 8.
5. Sycamore—Luke xix. 4.
6. Eschol—Num. xiii. 23.
7. Luke—Col. iv. 14.
8. Lydia—Acts xvi. 14.
9. Obed—Matt. i. 5.
10. Rebekah—Genesis xxvii.

CORRECT ANSWERS RECEIVED.

To No. 8.—William C. Wickham, 12; J. Tolbert Popper, 12; Leslie J. Cornwell, 11 en; Agnes Forbes, 11; Annie Laurie McDonald, 9; Maggie Sutherland, 12; Cora M. McIntire, 12; C. A. Redmond, 11.